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OLIVETREE



WHAT
ARE THESE TWO
OLIVE TREES ETC.
ZECH. 4:11-14.

R.M. SOMMERVILLE
EDITOR & PROPRIETOR
NEW YORK.

I WILL
GIVE POWER UNTO MY
TWO WITNESSES ---
THESE ARE THE TWO
OLIVE TREES ETC
REV. II. 3, 4.

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No.

October, 1908.

10

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OLIVE TREES

A Monthly Journal devoted to Missionary Work in the Reformed Presbyterian Church, U. S. A.

No.

OCTOBER, 1908.

10.

QUESTIONS OF THE HOUR.

OUR RESTLESS AGE.*

REV. JOHN W. F. CARLISLE, NEWBURGH,
NEW YORK.

The worldly restlessness of our day seems to be growing greater from year to year. This is a satiated age, not a satisfied one. Naturally so, for the law of life is that the water of Jacob's well fails to quench human thirst—"Whosoever drinketh of this water thirsts again."

Our social problem is this—to prevent this restlessness from becoming social disorder, ending in anarchy.

Already the despairing notes of the "Preacher" are heard: "Vanity of vanities, all is vanity. What profit hath a man of all his labor wherein he laboreth under the sun? All things are full of weariness." The popularity of Omar Khayyam shows the drift of present-day tendencies.

We need men full of the spirit of the great prophet of the Exile with the message, "Comfort (paraclete) ye my people—speak ye to the heart of Jerusalem; say unto her, Behold your God!"

We need men full of the Spirit of our Lord, who can show this generation that the social gospel of good wages and better dwellings and finer garments will fail to arrest the tired feelings of the human

*Address delivered before the Ministerial Association of Middletown, New York.

heart, that only the gospel that speaks of the death of sin and the resurrection into the new life through Jesus Christ as Lord will avail. "Come unto Me all ye that are weak and heavily laden, and I will give you rest."

We cannot have such men if we ignore the close fellowship of the Son of Man. The Christian Church through its ministry stands in a community with this one purpose—the creating and developing of such healthy social forces. If it fail in this regard, it fails in its mission. It may be a religious club with a so-called religious man as a chaplain; it is not a church "in God the Father and the Lord Jesus Christ."

There is another kind of restlessness marking this age, a spiritual discontent produced by the inworking of the Holy Spirit as a discomforter, a sincere dissatisfaction with our present spiritual condition and a deep longing to attain unto the completion of growth possible in the Christian faith.

"Be ye perfect," said our Teacher—that is, reach your fullest attainments as sons of God, your Father, Who is complete or perfect. From my *British Weekly* I gathered one day this thought-gem: "At times the Comforter is a Discomforter—this is a sadly overlooked function of the Paraclete."

The Holy Spirit a discomforter—have we found Him such in our lives? Do we

know that restlessness of which He is the cause? Is he not wealthy in the heavenly who knows the Spirit thus? Emerson says, "A friend is one that makes me do what I can." The friendship of the Spirit is manifest in this—He makes me do what I can, He keeps me from contentment with present spiritual standing. He is constantly saying, "Seek the things above"; "Lay hold of life"; "Launch out into the deep."

One yielding to Him never can say, "I am rich and increased in goods," but rather with Paul, "I count not myself yet to have laid hold of." Read Philippians III. and see how Paul knew the Spirit as a discomforter.

This discontent of the Spirit is distinct from the discontent of the world; in it there is no desire to cast off restraint and to break with moral law; the longing is to be clothed with more constraint and to come more fully under the law of the Spirit of life in Christ Jesus—"The love of Christ constraineth me."

In our day it is working this way: low conceptions of sin are being abandoned for purer and higher conceptions. Science helps us to see that the heinousness of sin consists in our failure to develop our capacity of becoming children of God.

Religious traditions, forms and ceremonies are being discarded as the worship of the letter, and the worship of the Spirit is becoming regnant. The new wine must be poured into new bottles. This is inevitable when we live in a spiritual world, ever feeling the touch of the Creative hand.

Even in the Roman Church her best minds are experiencing it at the present time, as "Modernism" and "The Saint" show. And the Protestant Church is being guided into a new protestantism, broader and deeper and higher, through

the Spirit as discomforter, as well as comforter.

Protestantism is always prophetism, not priestism. It stands for three things—for ideals versus traditions, for pure religion versus ceremonialism, and for immediate access to the Father versus access by proxy. A new protestantism we need—a new birth of the spirit of the prophets.

Also this discontent of the Spirit shows itself in the steady growth of the body of believers out of present attainments into higher ones. No growing mind is satisfied with present attainments. Hoffman looks at the face of Jesus Christ and exclaims, "Oh, it is so unsatisfying—if I could only paint what I think." The great American preacher, Brooks, writes to a friend, "Oh, to preach a great sermon on the Incarnation." So, in our day the followers of Jesus Christ that know the "abiding" are growing restless with their present knowledge, consecration, gifts of time and money. The past will not satisfy for the future. In a word they are knowing the Spirit as the discomforter. And this restlessness is not confined to Christ's people—in a way it is becoming universal. Goldwin Smith says that a secular journal in England received, in the course of three months, nine thousand communications from people seeking light on religious questions.

And *The Outlook*, commenting on this, wrote: "Such an age may be skeptical, but it is not irreligious. It is very much in earnest—it is in quest of light." Modern skepticism is searching for the real facts, and therefore it rejects the dogmatism of science, as well as the dogmatism of theology. This dissatisfaction is affecting every department of present-day living: our schools, colleges, seminaries, courts of justice. Judges, physicians, teachers, ministers are re-

quired to show justifiable cause for the continuance of their respective callings.

So great has been the Spirit's movement in unfolding the truth, that we have outgrown past attainments in all these branches, and they must adjust themselves thereto or lose their standing.

As ministers, we are facing this discomfort of the Spirit, as it touches the pulpit. We cannot deny the fact that there is a growing discontent with the average pulpit. The weakness of the average sermon is lamentable, and is becoming disastrous—men hungry for the living bread are receiving stones. No word of authority on the great questions of life and death is expected from the pulpit, only the conventional ideas of thoughts established by the ages agone. The ministry seems lacking in an intelligent discernment of the thought of the age, in the understanding of the positive need of a radical readjustment of the pulpit teaching to the established facts of present-day knowledge. The prophetic voice is rare, and therefore many thinking minds are leaving the Church—Roman and Protestant—some of them living isolated lives, others becoming factors of power in social movements. The ministry is passing into reproach as a calling, so that strong men hesitate entering the office. We are expected to baptize, to perform marriage ceremonies, to conduct funerals, to preside over meetings of a religious coloring—mostly "sacred concerts," with a sermonette on some conventional theme.

What a deterioration of that high office which Paul outlined in such power of words to the Corinthians in his second letter, and of which Phillips Brooks on one occasion wrote to a friend—"The Christian ministry is the largest field for the growth of the human soul that this world offers; he who is faithful in it must

go on learning more and more forever."

In our day "my office" has taken the place of the "study," the manager and organizer that of the teacher and student, the platform that of the sacred desk, the choir of paid singers that of the congregation praising God from the heart.

That there should be dissatisfaction with such a pulpit is a good hygienic sign, and the author of it must be the Spirit of the Temple—cleaner in His work as discomforter.

The problem before us is the reinstatement of the pulpit as a living voice of God to mankind, a Voice speaking with all the authority of the glorified Master, not mere echoes of other men's sayings as the priests and scribes. We need to leave our scribism and become messengers of the Holy Spirit. Holy men of God always talk as they are moved by the Spirit. Men respond to living voices, never to echoes.

Our greatest need to-day is a studious and teaching ministry. As ministers we are in great danger of giving way to intellectual indolence; we become brain tired and slothful after a few years of service. We are willing to take things as they have come to us without any mental struggle in searching for what is beneath the traditional and conventional. Much of so-called Bible study and Biblical preaching is of the kindergarten order—hardly milk for babes. To some this is a sign of much "piety" and Bible knowledge—really it is a proof of the lack of subsoiling, of mental laziness.

Then we are tempted to scatter our energies; to leave the one thing assigned us—searching into the deep things of the Spirit and bringing forth from week to week the new and old; to take to the field as lecturers, evangelists, reformers. Many good men have been ruined by this, and many strong congregations weakened.

Our Lord refused to be turned aside from His work as teacher and preacher. He said, "Who made me a judge and divider over you?"

Any man who undertakes in these days of the abundant light streaming in from the full heavens on the incarnated and written Word, to be a faithful expositor of the message of God to men, will be sufficiently employed without any of these addenda.

In closing, I would give two quotations from two strong minds in the Christian ministry of England, as corroborative of this.

Alexander Whyte writes in his discourses on Bunyan's "Grace Abounding":

"I would have laziness held to be the one unpardonable sin in all our ministers. I would have all lazy students drummed out of the college, and all lazy ministers out of the Assembly. And all the churches will have to take steps to do that soon, if they are to live and thrive in this hard working world of ours. An indignant Greek father had it revealed to him that there is a broad street in hell which is paved with nothing else but the skulls of lazy ministers.

"I do not know for other lands, but no one can go about Scotland with his eyes open, without seeing that there is a supply enough of such paving stones going down continually to keep that broad street in hell in constant repair."

Are we of the ministry in America becoming such paving material for Gehenna?

Claudius Clear, of *British Weekly*, Robertson Nicoll, writing on the intellectual indolence of the pulpit, expresses himself thus:

"They have for years learned nothing and forgotten much. To look round on

their books is to see that they no longer care to comprehend the difficulties of their times. To preachers this is fatal. A beginning of days to many preachers would be to take possession of some new province of literature, as Robert Hall did when, at sixty, he studied Italian to read Dante; as Arnold, when, two years before his death, he began Sanskrit, pleading that he was not so old as Cato when he learned Greek. How many weary and starved congregations listen hopelessly to a dejected preacher who will never give them a word, a phrase, or a thought they have not heard hundreds of times. An appearing of God to such a man would send him to his desk and keep him there."

These criticisms come from men of the highest standing in the Christian profession, and we believe that through them the Spirit is expressing his dissatisfaction with the present condition of the average pulpit of all lands.

Nothing at present needs to be affirmed on the relative theme—the dissatisfaction of the Spirit with the average pew of our present-day church. We all know that it is so commercialized and debilitated that its powers of digestion are badly weakened.

One has said that Christian laymen will never do the work they ought to do for Christ in this country until they are willing to become serious students of the Bible and theology.

Ours is a restless age—that is true; but the restlessness is two-fold, partly from the spirit of the age, and partly from the Spirit of the reigning Christ.

We are called to minister to it in both of these moods. It is worth remembering that "at times the Comforter is a Discomforter—this is a sadly overlooked function of the Paraclete."



Gentleness, when it weds with manhood, makes a man.—*Alfred Tennyson.*

NEWS OF THE CHURCHES.

ABROAD.

China.—It is a great pleasure to be able to publish an interesting letter from Dr. Ida M. Scott, of Tak Hing Chau, dated Aug. 1, 1908, those that other members of the Mission had prepared for earlier numbers of OLIVE TREES having, it is fair to conclude, been blown away in the recent typhoon at Long Island:

By the time this reaches you it will have been a year since we left home—a very short one, it seems—and our fluency in speaking the Chinese language is not such as to make us feel that we have been here a long time.

It has been slightly warm at times during the past two months; there have been times that we have been convinced that warm weather in China was not merely a conception of the mind, but a reality, and it has not been conducive to hard study. There have been times when we not only made no advance, but could not seem to call to our minds the little we thought we had learned. But part of our company has gone to the coast, and next month the rest of us expect to go, and when we come back we will be so refreshed and invigorated that no doubt we will be able to make such rapid progress in acquiring Chinese that we will astonish the natives. Failing in that, we may succeed in leading Miss Dean to think we know a lot until she has been here long enough to know better. By the way, we have been hoping that Miss Dean's photo would be published in the *Standard*, so that we may have an idea what she looks like and what she really is. Perhaps the readers of the *Standard* will remember that Mr. Mitchell came out under the headlines, indicating he was an immi-

grant; Mrs. Mitchell was the one to "enforce the laws." There seemed to be some doubt in the editor's mind as to the place Mrs. A. I. Robb was to fill, and the question was, "Will it prove a blessing?" We can assure him that she has proven a blessing. There seemed to be no doubt, however, in my case, for he came out boldly with the caption, "A Deceiving and Disgraceful Advertisement." I fear my pastor has not given a very flattering report of me to his brother, the editor. Fortunately I was not exposed before reaching China, and as I have not yet been recalled, I suppose the Board is going to give me the opportunity of redeeming myself.

Probably the July correspondents have written about the flood in June, which caused destruction of much property and some lives in the West River Valley, and did not improve the condition of our chapel and hospital by leaving in its wake several inches of mud over the floors; but it was a sight worth seeing, when the valley was filled with water, and little boats by the dozen were seen out over what had been rice fields and gardens. We took boat on our tennis court and went through the streets of Tak Hing Venetian style. Some of our company donned bathing suits and went swimming in the front yard and on the tennis court.

I had my first trip from the Mission at that time, going with some of the other workers to Wu Chow, forty miles west of us. The scenery along West River is very pretty, and the high water made it possible to see things that cannot be seen from the steamers ordinarily. We found our neighbors at Wu Chow had not fared so well as we. Hospitals, schools, chapels

and dwelling houses all flooded, so they closed up their work and went to the coast, a number of them going on the steamer we were on, thus adding to the enjoyment of our return trip. We have rain almost every day now, and the water is quite high again and the creeks have overflowed their banks, but the river is still within the limits of its shores.

A few days ago a typhoon passed over Hong Kong, Canton, and the lower West River region, destroying property and lives, but we do not know yet to what extent. We know that several West River steamers were destroyed.

Recent foreign visitors to the Mission were the British Consul from Wu Chow, two missionaries from Canton, and the mission force from Lo Ting, which consists of Rev. and Mrs. Christopherson and their little son Arthur. The latter did not get as much enjoyment out of his visit as usual, for the little Robb boys were not here.

The schools closed July 17. During the last week we visited both the boys' and girls' school, and we saw and heard some interesting things; and other things were probably just as interesting, though unintelligible to those of us who came within the last year. In the boys' school they worked problems in arithmetic, American fashion, so we could understand that. The pupils in the girls' school ranged in years from six to fifty—the oldest evidently being as proud of her accomplishment to read as was the youngest. Quite a number won prizes for good attendance, good behavior and diligence.

The day after the schools closed we had another wedding, the fifth within six months. The bride was one of the school girls; the groom one of the young men in Mr. Robb's training class. It was a church wedding, and was announced to take place at 10 A.M. Contrary to the usual Chinese

custom, all were ready before the time, instead of the usual delay, and the ceremony was performed a little before 10 o'clock. And, contrary to Chinese custom, the bride did not weep; neither was the wedding followed by a feast—the customary feast that so often puts the groom's family in debt from which it takes years to recover. Taking all the circumstances into consideration, there was much to encourage those who have had these two under training, for it proves that Christians can be persuaded to give up useless and foolish customs.

A few Sabbaths ago the pew in front of me was occupied by an old grandmother and her mischievous little grandson. The grandmother, who is not a Christian, did as I have seen some Christians at home do—fixed herself comfortably for taking a nap during the sermon. The little lad improved the opportunity and the time by pulling the queue of a little girl in front of him.

It may be of interest to you to know that the ministers are improving in their preaching. When we came last fall, we could not understand them at all, but now we can sometimes follow them well enough to have a good idea about what they are preaching, and that is evidence enough they are improving, is it not?

Synod news was read by some of us this year with an interest such as we had not felt before when in the home land. We are glad the interest in missions continues to grow, and that a number are to be sent out this fall, and rejoice that we are fortunate enough to get another added to our force. We are ready to give her, and any others who may receive appointments, a warm welcome.

Your readers may be interested in knowing we are looking forward to a visit of Rev. J. H. Morton and family, of India, on their way to America next spring.

Geneva students, many of them, will remember him as a student and professor at Geneva, and will remember Mrs. Morton as Edith Johnston, also a Geneva student. We consider ourselves fortunate indeed to be on the way between India and America. To be sure, plans are not always carried out, but we will at least have the pleasure of anticipation, and that will not lessen our joy when they actually get here.

At present all of the Mission force are enjoying a fair degree of health. The working force consists of Rev. A. I. Robb and Dr. Kate McBurney; but they seem to be able to make things go. Their rest time comes next month.

Is there a limit to the number of words to be used in these letters? If so, I fear I have passed the limit, so will stop immediately.

P.S.—Since writing this, word has come of much damage being done at Long Island, where we were planning to spend our vacation. Mr. Kempf went last

week; just got there in time for the typhoon. Some of the others went this week, before we got word about the storm. News does not travel so rapidly here as at home. The center of the storm passed over the island, and from Mr. Kempf's description, also that of the newspapers, it must have been terrific. The storm struck at 10 P. M. and lasted until almost daybreak. Many houses were razed to the ground. The ones we had rented were not damaged. I believe they were the only ones that escaped. Mr. Mitchell suggested it might have been well for us to have rented all the houses. No lives were lost, and Mr. Kempf only mentioned one being hurt—Dr. Hayes, of Wu Chow, one of our nearest neighbors on the west. Our plans may be changed, as we must at least give others of the Baptist Mission an opportunity of occupying the houses we had rented. We had rented from private families of the Baptist Mission.

AT HOME.

Bovina Center, N. Y.—After one week's illness, Miss Margaret Gilchrist died on Wednesday, Sept. 2. Her sickness was sudden and her sufferings were severe, but she endured all with great patience, following the example of her Master.

In early life she united with the Kortright Reformed Presbyterian Congregation, and later became a member of Bovina, where she continued to be a highly esteemed member until her summons came.

She was deeply interested in the Church's work, both at home and in far-off lands, as was manifested by her Christ-like spirit and by the offerings which she modestly laid upon the altar.

Her chosen occupation was that of

teaching, for which she was eminently qualified. Besides her academic and Normal work, she had attended Vassar College, and by careful reading and close application, she was successful in obtaining a teacher's State certificate.

But while she was planning and preparing for humble service here, the Master was preparing her for a higher service, to which she has been called.

During her sickness she manifested great confidence in her Saviour, to whom she had committed her soul, so that her aged father and brothers and sisters and friends were greatly comforted, even while her life was ebbing away, as they saw her faith conquer and triumph over every fear.

W. G. ROBB.

The Sabbath School class of which Miss Gilchrist was a member, and a few other friends have made a Memorial Offering of Fifty Dollars.

R. M. S.

Hopkinton, Ia.—On May 18, 1908, God in His Providence called from our midst Mrs. Nancy Cormany, who was one of the charter members of our congregation and missionary society. In the death of Mrs. Cormany we acknowledge God's hand, and bow in submission to His will. We hear testimony to her strong Christian character. We shall always remember her gentle and cheerful spirit. Her wise counsels and ready aid will be greatly missed by a wide circle of friends. We should be strengthened by her godly example to a more faithful performance of our duties. She loved the house of God and His worship, and was always present when her health permitted.

The Woman's Missionary Society tender the bereaved brother and sister our sympathy, and commend them to the care of Him Who has said, "I will never leave thee nor forsake thee."

MRS. S. T. FOSTER,

MRS. JAS. McCULLOUGH,

MRS. CLARA DUNLOP.

Morning Sun, Ia.—Report of Ladies' Missionary and Aid Society of Morning Sun, Iowa: As we look back over the year that has just passed we feel that as a society we have been richly blessed by a kind and heavenly Father. Our society has been twice visited during the year by the angel of death, and two of our oldest and most respected members have been called home. Faithful to their trust, they have left behind a precious memory, and we feel that our loss is but their gain. We have held twelve regular meetings, with an average attendance of 18. Our

roll at present numbers 37. The Good Literature Committee reported 2,322 papers, 100 cards, and 24 magazines distributed, and 991 papers, 137 cards sent to the Southern Mission. Twenty-five subscriptions were secured by one of our members for OLIVE TREES. As to our work, aside from financial, a quilt was prepared and sent together with a box and a barrel of clothing to the Southern Mission. Letters have been received from a number of the missionaries, among which were two very interesting letters read in the society from Rev. Wm. M. Robb, of China. Let us go forward the coming year conscientiously asking the question, "Lord, what wilt Thou have me to do?" knowing that we have the command, "Ye shall be My witnesses, both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost parts of the earth."

MRS. THOS. HUSTON,

Recording Sec'y.

FINANCIAL REPORT.

Receipts.

Balance in treasury.....	\$3.55
Dues	95.00
Donations	5.90
Subscriptions	58.08
	<hr/>
	\$162.53

Disbursements.

Books on missions	\$5.50
Postage to Southern Mission....	2.00
Freight to Southern Mission....	3.55
Memorial Mission Fund.....	41.10
Domestic Mission, Thank Offer'g	43.65
China Home Mission.....	46.75
Home work	3.70
Kansas City Congregation.....	8.23
Balance in treasury.....	8.05
	<hr/>
	\$162.53

Box to Southern Mission.....	32.00
	<hr/>
	\$194.53

MRS. R. W. McELHINNEY, *Treasurer.*

Philadelphia, Pa.—"Be thou faithful unto death, and I will give thee a crown of life." This promise seems very appropriate to place on record in memorial testimony of the Ladies' Missionary Society of the Third Reformed Presbyterian Congregation, Philadelphia, on the death of one of our oldest members, Mrs. Mary A. Johnston, which occurred Jan. 11, 1908, whom we so sadly miss to-day.

A woman quiet in disposition, and yet decided and firm. Her power was in her character. She was loyal to her Church and faithful in its support. Her words were few, but the testimony of her life spoke for the Kingdom, and her children and friends sorrow not as those who have no hope. So gently did the end come that her loved ones who were watching scarcely knew just when she passed over to the eternal morning and to the reunion with the loved ones who awaited her coming.

"She has entered the city's wide portals,

She unites with the ransom'd who sing,

And amid the great throng of immortals

She exults in the love of her King.

She will dwell there forever and ever,

And her pleasures and joy will increase,

Where the strife of the earth cannot sever

Her abode from the mansions of peace."

MRS. R. C. MONTGOMERY,

MRS. A. MACKNIGHT,

ELIZABETH H. FORSYTH,

Committee.

York, N. Y.—Mr. Robert J. Cullings died June 23, 1908. Mr. Cullings was a son of James Cullings and Margaret Simpson Cullings, and was born in York township, Livingston County, N. Y., Nov. 21, 1833. On Oct. 19, 1865, he mar-

ried Miss Jane D. Darrow, of Princetown, N. Y., who, with two sons and two daughters, survives him. One son died just after reaching manhood. Mr. Cullings made a public confession of his faith on Christ and united with the Reformed Presbyterian Congregation of York, N. Y., May 22, 1861. He was later chosen a ruling elder, and for a period of about thirty-seven years was clerk of session. He was also for a long period superintendent of the Sabbath school, still occupying this office at the time of his death. He attended many meetings of Synod, in which he took great pleasure, and in which he made many friends. He was always deeply interested in the work of the home congregation. He was a man of modest manner, but of unusual ability. He loved the worship of God's house on the Sabbath, the midweek meeting for prayer, the preaching of the Word, and the study of the Word in the Sabbath school. He lived a long and active life and was able to work within a few weeks of his death. We miss his fellowship and service, but rejoice in the peace which marked the evening time of his life and his entrance into his reward.

J. B. G.

The session of the Reformed Presbyterian Congregation, of York, N. Y., desires to place on record the following minute on the death of Robert J. Cullings, clerk of session:

Mr. Cullings was chosen clerk of session May 9, 1870, and with the exception of a short period, was clerk until the time of his death, June 23, 1908.

Mr. Cullings was a man of unusual ability, and one who thoroughly studied the work of the Church.

We wish as a session to record our appreciation of the deep interest which he manifested in the work of the session, both as an officer and a member of the

court; and also our appreciation of his faithfulness in attending and interest in the meetings of Presbytery and Synod when chosen to represent the session in those courts, as he so often was.

We wish, further, to record our appreciation of his brotherly spirit toward his brethren of the session, which increased and ripened as the years passed.

We miss his counsels and fellowship, but reverently recognize his removal from us to be by the hand of the Lord and Head of the Church, Who does all things in perfect wisdom and love, who has appointed to each one of His servants his

individual work, and Who knows when it is done, since our times are in His hand.

We unite in expressing our sympathy to his wife bereaved of a husband, and to his children bereaved of a father, and we commend them for comfort to the God of all grace, and ask for them and for us all, grace to live so as to be ready for the Lord's call, which the death of Mr. Cullings reminds us is coming soon to each one.

J. B. GILMORE,
JAMES MILLIGAN,
Committee of Session.



A marked increase of candidates for the ministry, and greater interest in Bible study, are declared by Dr. Hugh Williams, of Bala, Wales, to be among the permanent results of the recent revival in Wales. Sufficient time has elapsed to test the value of that revival, and Dr. Williams, who is president of the Calvinistic Theological Seminary, says that while the emotionalism of the movement has passed away, "there remains a valuable deposit of spiritual strength." Converts continue faithful and many capable men who were converted are steady-going and faithful officers of the Church. A true revival will always result in an increase in the number of candidates for the ministry and a deeper and more devotional study of God's Word.—*Christian Observer.*



When the duty and privilege of personal evangelism comes so forcefully into the hearts and lives of God's people that they will go out, each and all, and bring their friends and neighbors and loved ones to Christ, there will be no difficulty in securing the salvation of the world. Christians must bring others to Christ. When the Church is aroused and consecrated, it can take the world. If the world remains unsaved, it will be because the Church is willing for it to so remain.—*Journal and Messenger.*



The world is made up of units—you are one. As the leaven leavens the meal, so the world is to be permeated with the good spirit. Are you ordering your life so that it is being felt as an uplifting unit in the great mass? Every individual leaves the world better or worse by living his life in it. On which side does your present influence count?—*Rev. J. P. Hicks.*



After long years work is visible. In agriculture you cannot see the growth. Pass that country two months after, and there is a difference. We acquire firmness and experience incessantly. We are assuredly ripening or else blighting. We are not conscious of those changes which go on quietly and gradually in the soul. We only count the shocks in our journey. Ambitions die, grace grows, as life goes on.—*Frederick W. Robertson.*

MONOGRAPHS.

THE FOREIGN MISSION OF A SISTER CHURCH.

The Minutes of the Reformed Presbyterian Church in Ireland contain the following report from Rev. S. H. Kennedy, its representative at Alexandretta, Syria:

The past year has been one of seed sowing beside many waters, in the hope that at least some may germinate and produce leaf and ear, and at length become ready for the harvest. This has been characteristic of all the departments of the work. There have been numerous opportunities for the setting forth of the gospel, and we have tried to make the best of the most of these opportunities. We cannot report any very striking results, and we are sorry to have to make this statement, but we know the reaping time will come if we faint not. Plans made for aggressive evangelistic work had to be set aside for the time, owing to Dr. Martin's regrettable absence from Antioch; but the usual services were held with due regularity, and the Word and the Sacraments were administered. The Lord's Supper was dispensed on the second Sabbath of March, and one new name was added to our communicants' roll. The attendance at the Sabbath and mid-week services has scarcely been as good as last year. The fact that I have had to be away from home so much during the past six months may be the cause of this.

SCHOOL WORK.

The work in the day schools has been along the same lines as in the past, and has been no less successful. Toward the end of 1907 the Orthodox Bishop succeeded in taking away from us upward of eighty pupils, many of whom have not returned; but as a large proportion of these

were paying very little, and some of them no tuition, the amount of school fees received has been almost the same as last year. At the present moment the indications are that the efforts of the opposition are likely to turn out to our advantage. The present enrollment in the schools is 91 boys and 58 girls; that is, a total of 149. We have received for tuition £40 3s. 9d.

During the three summer months one teacher had a school for girls at Nargizleek with about twenty-five pupils in attendance; and the people there paid the same amount toward her wages as they did the year before. Here, in the city, we had a teacher who gave half his time to the teaching of twenty-five boys, and the other half to work as a Bible reader.

The attendance at the Sabbath school has not been any better, in point of numbers, than last year; but it has been more regular, and consequently better work has been done in the various classes. Last year two boys only earned prizes for attending every Sabbath; this year there are twenty-one who have not missed a day so far, twelve of whom are from the higher classes in the day school.

BIBLE WOMEN AT WORK.

Even though there are now three Bible women at work, yet they can scarcely overtake all the opportunities that present themselves. They have sixty-six pupils learning to read, over thirty of whom can now read the New Testament for themselves with more or less ease. During the year now closing they read the Scriptures with, and presented gospel truth to, 7,390 women. This represents the work of one woman for eight months, another for six, and the third for four. They have pupils belonging to all the

sects and religions represented in the town, and they now have access to all classes and conditions. The Wednesday afternoon prayer meetings have been continued with good success.

DR. MARTIN'S FIELD.

In Dr. Martin's absence, I have tried to visit Antioch once a month, and I have kept in close touch with the work by correspondence. At present there are 137 children in the schools, and the various departments of the work are as prosperous as could be expected under the circumstances. I visited Idlib and Aleppo at the end of November, and a few weeks ago I sent the colporteur and one of the Antioch brethren, as I do not expect to be able to make another visit till the beginning of summer. The colporteur has gone on to Aleppo; his companion, who has returned, reports very favorably on affairs at Idlib. The teacher reports an attendance of thirty pupils in the school.

CARD OF THANKS.

We wish to thank all who have made special contributions to the work at Alexandretta, and especially those whose gifts have not been acknowledged previously, and we also thank the British and Foreign Bible Society for their generous grant in aid of £16.

NATIVE CONTRIBUTIONS.

We should like to be able to report a larger congregational contribution, but our people are poor, and only two of them own any property. One of these makes his living from a little shop; all the rest are wage-earners. Their contributions, contributed weekly, amounted to £7 7s. 1½d., and £10 4s. 4d. have been contributed to special objects other than the general expenses of the Mission, and the Turkish Protestants paid £1 16s. 6½d. for their use of the hall; school tuitions amounted to £40 3s. 9d., and the sale of school books and Scriptures realized £25

18s. 10¾d. So we have received this year from native sources a total sum of £85 10s. 7¾d.

STATISTICS.

Friends have frequently asked me for statistics, so I have prepared the following for the whole Mission:

At Antioch there are 30 communicants, with 44 children and young people, and 8 adherents; that is, a total congregation of 82 persons. In the schools there is an enrollment of 137 pupils. The native contributions, including book sales, congregational contributions, general and special, amounted to £15 11s. 8d.

At Idlib there are 13 communicants, with 27 children and young people, and 9 adherents, which gives a total congregation of 49 persons. In the school there is a present enrollment of 30 pupils. The contributions for the year amounted to £2 7s. 6d.

At Aleppo there are 5 communicants and 2 children; that is, a total of 7.

At Alexandretta we have 18 communicants, with 9 children, and 6 adherents, giving a total congregation of 33 persons. In the schools there are 149 names on the roll. The total native contributions for the past year amounted to £85 10s. 7¾d.

There are 6 native workers in Antioch and one in Idlib, and 8 at Alexandretta, which, with 5 missionaries, make a total force of 20.

It is to be noted that under the term "adherents," used above, I include persons who have applied for membership but have not yet been received, and persons who attend services with considerable regularity, but I do not include occasional hearers.

S. H. KENNEDY.

"KOREA'S CRISIS HOUR."

The marvelous progress of missionary work in the sometime Hermit nation, the

activity of the Christians, their zeal for the cause, their self-sacrificing energy in church work, have challenged the attention of the whole world, until the eyes of all Christendom are riveted on that little despised land of which John R. Mott, just after his return from visiting Korea, said, "It will be the first nation in modern times to be Christianized if the Church will take advantage of her present opportunity."

For almost ten years the story of the work in that land has been entrancing. It has read almost like a fairy tale, and veritably it has seemed like a chapter from the Acts of the Apostles. It is not yet a quarter of a century since the first Protestant missionaries were commissioned for Korea, with no little fear and trembling as to the reception that they would meet. It seemed apparent to every one that work in this nation which had so successfully maintained its position in national hermitage, would of necessity be slow, and that there would obviously be many years of preparation before direct results could be expected.

MARVELOUS RESPONSE TO THE MISSIONARY MESSAGE.

Yet, as we look back now, we find that the Koreans seemed to have been prepared almost miraculously for the reception of the gospel. In a little over a year the first convert was baptized, and within two years and a half the first church was organized. When it is remembered that a new language had to be mastered, language helps prepared, a Christian literature developed, and that the missionary force at the start was but small, these results compared with early missionary experience in other lands were indeed marvelous and promised great things for the Church. Steadily and regularly from that start, but with an ever-increasing momentum, the work has been growing greater and greater, exceeding the bright-

est visions of the most optimistic students of missionary work, until to-day it stands pre-eminent among the fields where foreign missionaries labor. Visitors to that land, both laymen and ministers, stand in awe as they see the work that is in progress there.

Says Dr. J. E. Kittredge: "No land interested me more than Korea. Korea was the goal of my desire. Seoul and Pyeng Yang held me almost spellbound. That Wednesday evening prayer meeting with its 1,100 attendants and more, I shall never forget. It was an uplift toward the uppermost heights. The character of the converts, the pressing into the kingdom, the immense harvests just crying out for gatherers, the economy of missions in that land, the thoroughness of the work, the splendid promise just ahead, and the imperative call of the present hour—Korea's crisis hour—tremendously impressed me. What magnificent returns would follow an investment in Korea just now! While on the field I learned the immense need of homes, of Christian schools and teachers, and of a large force of new missionaries to direct and to train the Korean converts."

Look at a few statistics of our own Church's mission work. Entirely omitting to take into account the great numbers that have been turning to the Church since the enforced abdication of the Emperor, we find that in June, 1907, there were reported for the year preceding 3,421 additions on confession of faith, making a total of 15,079 communicants, besides 16,625 catechumens, which, with others who were calling themselves Christians, gave a grand total of 60,000 adherents, who were divided among 619 self-supporting churches. During the year these had built 161 new church buildings, an increase of 72 per cent. They were carrying on 344 schools, of which 334 were en-

tirely self-supporting, and these schools had a total enrollment of 7,504 students. The evangelistic work throughout this country has been carried on almost entirely by the natives, the missionaries being forced to give almost their entire attention to supervision of the work and the training of native helpers. And besides eager personal service, these native churches contributed during the year money as follows:

For church and congregational expenses	\$10,376.43
For buildings and repairs	15,421.60
For education	13,458.71
For home and foreign missions	1,338.13
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	\$40,594.87

When it is remembered that these contributions are from a people whose wage rate is from 15 to 25 cents a day, the real value of this contribution can easily be reckoned.

NATIVE CHURCHES OF ASTONISHING VITALITY.

During the last few years there have been four marks that seem to characterize the native church of this land.

1. The native Korean convert is zealous to study his Bible. Bibles are not given away in Korea, nor sold for a small fraction of their cost, but fetch the full cost of their production. Yet, in spite of the Korean's poverty, so great is the demand that last year when the Bible committee had ordered a new edition of 20,000 copies of the New Testament, the whole edition was sold before a word had been printed. Koreans will endure great privations and travel for days to attend a Bible class, and these classes, varying according to locality from 250 to 1,180 enrolled members, will continue from ten to fourteen days. Then the attendants upon these larger classes in their turn hold smaller classes, so that one station in the north reports during the past year as

many as 192 of these smaller classes with an enrollment that exceeded 10,000.

2. Not only are they zealous for the study of the Bible, but their very study of the same has led them to be a prayer-believing people, given to much prayer. You will find churches that have been holding daily prayer meetings for one or two years, and some that have been continuing these ever since their church organization—for ten or twelve years. It is no wonder that in such localities you find the whole neighborhood Christian, and that during the past year God visited Korea with that wonderful revival which touched almost every part of the land with its purifying, uplifting influence.

3. The figures given above show most plainly that the people of Korea are a generous people. Almost from the beginning of mission work in that land the effort has been to make it self-supporting, aiming to put the responsibility for all local work upon the local congregation, and nobly have the Korean Christians answered to this call. There has been no attempt to foist upon the people of that land a foreign style of architecture. We do not have massive brownstone and marble churches, but as in almost every village the church building, erected by the natives at their own expense, is the largest and best edifice in the neighborhood, we are satisfied.

4. In a peculiar sense, every member of the Church in that land seems to strive to be a worker. It can readily be seen that our missionaries (of whom only twenty men are available for distinctively church work) cannot attempt to care for the immense work going on in Korea in an adequate manner. It may indeed be said that the greater part of the work of the Korean church is carried on by the 492 native workers, laymen, most of whom are paid by the native

Church or support themselves, and they lead the Church members—for nearly every member is a working member—in service. In fact, active service for Christ is almost universally watched for as a necessary sign of a true evidence of Christ in the heart of the believer.

OBLIGATIONS TOO GREAT FOR PRESENT FORCE.

A glance at these statistics and facts shows convincingly that the work in Korea is far ahead of the missionary and that it is impossible for him to cope with the same. Opportunities for new work that would reach whole villages and communities as yet untouched are numerous and pressing, but cannot be seized. The whole nation, from the Emperor and his officials down to the lowest peasant and coolie in the land, seems to have confidence in the American missionaries; and when their political troubles began to increase, while they realized that the missionary was not there to render any political assistance, they did feel that he at least was their friend. And when, with Peter of old, he replied, "Silver and gold have I none, but such as I have I give unto you," they have seemed ready to receive that which the missionary offers. All over Korea they are asking for an education. In many places they are demanding a Christian education, and they are, in a peculiar way, asking for this at the hands of the American people. They are asking for books, and as Korea has no native literature worthy of the name, we have the privilege of giving her a literature in the native script which shall be thoroughly Christian. The Old Testament, too, must be given these people in their own tongue. All this translation, literary and educational work must be done in addition to the vast church work which is ours.

It is because the doors are all wide open; the people longing for salvation;

the multitudinous churches calling for leaders; the academies, college and theological seminary needing professors; the nation needing a literature it is our privilege to make Christian; the Bible translation shamefully urgent—it is because we are years behind in our work, and that work keeps rushing on while we lag behind more and more; because God has led the way and we ought to be working beside Him, instead of following from afar; because a nation seems ready to be won for Christ if we seize the present opportunity; for these reasons, the Board of Foreign Missions, with careful thought and businesslike foresight, is calling for twenty men and their wives, and for six lady workers to go to Korea at once, and asks our Church to contribute toward this privileged work a special sum sufficient for the same. Never before has the Church of the living God needed to pray as now that the Lord of the harvest will thrust forth laborers into His harvest.—*Rev. H. G. Underwood, D.D.*

THE MINISTRY OF SERVICE.

For even the Son of Man came not to be ministered unto, but to minister.—Mark 10, 45.

There are two things about the Christian life that are very evident: One is, that every follower of the Lord Jesus Christ should desire to know how he ought to live. The other is, that the proper source to go for information is to the Master Himself. And this verse before us is of the utmost importance, because in it Jesus tells what kind of a life He desires His disciples to live. Moreover, He cites His own life and work as an example of the great truth that He wishes to impress, and that is, that the Christian life is a life of service.

There were many things—there was everything—about the occasion when these

words were spoken to make them memorable. Jesus and the twelve were on the way to Jerusalem—the last time they went up together to the Holy City. Before them were the Passover, and the Last Supper, and the Cross. His disciples knew not what awaited them, but Jesus knew. There seemed to be in His bearing a prophetic solemnity and an added elevation of soul as He looked forward to that event which was to place upon Him the sin and the sorrow of a world. We are told that (verse 32) “As they were in the way going up to Jerusalem, Jesus went before them, and they were amazed; and as they followed they were afraid.” But there He paused and gathered His disciples around Him, and once more—for the third time it was—but with clearer and more terrible particulars than ever before, He told them that He should be betrayed by priests and scribes; by them condemned; then mocked and scourged and crucified. Surely they would at last understand!

But no; their minds were full of Messianic hopes, and of ruling with Him in His glory, and His prophecy seemed to pass by them like idle wind. And so it happened that at such a time as this there was made to Jesus that strange and ill-timed request of James and of John that it might be granted unto them to sit, one on His right hand, the other on His left, when He entered into His glory. They were thinking only of self and of selfish interests; His thoughts were upon that event by which He was to give His life as a ransom for many. But as ever, He was kind. With unspeakable patience and tenderness, He bore with their weakness and selfishness, and proceeded to teach to them and to the other apostles one of the greatest lessons that can be learned by the followers of Christ, that true greatness comes from service; that the highest

honor is won by the deepest humility, and that the first shall be last and the last first in the Kingdom of our Saviour. And He impresses this truth upon them by the fact that He Himself, their Lord, had spent His life in serving others, and was about to die as a sacrifice for sins. “For even the Son of Man,” He says, “came not to be ministered unto, but to minister.”

Let us consider, therefore, for our own instruction and growth in grace, this great truth that our Master impressed upon His apostles, and through them upon all the generations to follow, that

The Christian Life is a Life of Service.

And first, let us consider:

THE DUTY OF SERVICE.

Eighteen hundred years ago in Palestine there was a simple and yet wondrous scene. It was in Jerusalem, in an upper room, and there were gathered there twelve or thirteen Jews. They had eaten together and one of their number, evidently their leader and different in many respects from the others, had taken bread and blessed it when He brake, and gave to His companions. When the supper was over, that same Leader had arisen and taken a towel and girded Himself. And then with simple dignity, yet sweet humility, He had stooped and washed His companions' feet. For every one He performed this menial service. It was a simple scene indeed, and yet that scene has become famous in art and sacred song. And why? Because He Who performed it was the Lord of Glory and the Son of God. And because that scene which took place at the Last Supper was typical of all His earthly life. He Who was a God equal with the Father, and rich in all the joys of heaven, with undescribable generosity, veiled His glory for a time and descended with His splendor eclipsed; appeared not in royal robes, but in the dress of a village youth;

not as a God in glory, but as a man in tears; not with the thunderbolt in His hand, but with the tools of a carpenter of Nazareth. For a crown of gold, He took a crown of thorns; for a scepter, a reed put into His hand in derision; for a throne a cross. Instead of the hosts of heaven as His retinue, He had only a few simple Jews. And why was all this? What was the purpose? He Himself tells us that He came to seek and to save, not to be ministered unto, but to minister. He found the world He came to save a moral Bethesda. The wail of suffering humanity was everywhere borne to His ears. To help these sorrowing mortals, to pity, comfort and relieve, that was His delight. The faintest cry of misery arrested His footsteps, and stirred a ripple in the fountain of infinite love. Was it a leper, that dreaded disease which entailed a life-long exile from friendly looks and kindly words? There was One at least Who had words and deeds of tenderness for the outcast. "Jesus, being moved with compassion, put forth His hand and touched him." Was it some blind beggar on the Jericho highway groping in darkness, pleading for help? "Jesus stood still and had compassion on him, and touched his eyes." Was it the speechless pleadings of a widow's tears, when she followed her earthly pride and support to the grave? "When the Lord saw her, He had compassion on her, and said, 'Weep not.'" In short, when a phrase is sought by one of His followers that shall be an epitome of all His life and work, it is this, "He went about everywhere doing good." His life was a life of service.

And let us not forget that when that same apostle is seeking a phrase to express our work and duty, it is this, "Jesus suffered for us, leaving us an example, that we should follow in His steps." "To be like Christ," that should be our aim.

"To have the mind of Christ," that should be our desire. "To have the spirit of Christ," that should be our prayer. And if we imitate Christ, then we will live a life of service. We will learn that our mission in life is not to think and care for ourselves alone, but to devote our lives and talents to serving others, to strive to make this old world better, and to usher in the Kingdom of our Lord.

During one of the most bloody engagements of our war with Spain, a captain was wounded and lay helpless on the battlefield. There was nothing to protect him from the bullets of the foe. But shortly after a private soldier came and laid down between his captain and the firing line. The wounded man ordered him away, saying that he had no right thus to expose himself to danger. But the soldier gave as his excuse that he was wounded too. And as the direction of the fire shifted during the progress of the battle, he dragged his body here and there to shield his captain. At length the doctors came to carry the wounded from the field. They took the captain first, but he whispered feebly, "Bring the other." The reply was, "No use, he is dead." That soldier gave his life for his neighbor, and in so doing set us the example of a noble deed. Oh, how the example of Christ ought to inspire us to service. He came in between us and danger. On the cross He died to save us from the foe.

"If we sit down at set of sun
And count the things that we have done,
And counting find
One self-denying act, one word
That cheered the heart of him that heard,
One act most kind,
That fell like sunshine where it went,
Then we may count that day well spent."

The great English historian, Froude, makes this remark, that "Sacrifice is the first element of religion, and resolves itself

into the love of God." The great Christian Apostle Paul tells us, when speaking of charity, which is the greatest of all the graces, "that it seeketh not even its own." And Christ Himself says, "If any man will come after Me, let him deny himself and take up his cross and follow Me."

Above the smoke and strife of Trafalgar there floated the famous signal that Nelson flung to the breeze as he went forth to meet the foe: "England expects every man to do his duty." Inspired by those words, the hearts of English sailors became hearts of oak, and twenty French sails struck their flags ere the day was done.

Before the sight of every Christian and continually in his view should be this signal, that Christ expects every follower of His to do his duty in living a life of service for others, remembering that "even the Son of Man came not to be ministered unto, but to minister."

But there is more to this subject of service than the fact that it is a duty, great as that is. There is also the fact that ministering to others in the name of Christ gives pleasure and joy. So let us consider, in the second place:

THE JOY OF SERVICE.

There is given to us in the Old Testament Scriptures a vivid description of our Lord as a "man of sorrows and acquainted with grief." It is a conception that properly appeals to the heart of man, to remind us of all that Christ Jesus endured. But sometimes we are apt to overlook another description of the Son of God. It is given to us in the words of our Saviour Himself, and presents to us a joyful Christ, a Saviour delighting in His work of ministry, and counting it a labor of love. "Then said I, 'Lo, I come; in the volume of the Book it is written of Me, I delight to do Thy will, O my God.'" There can be no doubt that there was

given to our Lord while upon earth the greatest of all pleasures, that of serving others. To Him, more than to any other, was granted what has been called the "luxury of doing good." He knew by His own experience that "it is more blessed to give than to receive." There was joy in the heart of the widow of Nain when her son was restored, it is true; but doubtless there was also joy in the bosom of the Saviour. Mary and Martha rejoiced when Lazarus came forth from the tomb, but there can be no doubt that He who wept at the sight of a sister's grief, was glad when by His power the loved one was brought to his home again. And continually He experienced for Himself the happiness that comes from gladdening the hearts of others, and of turning tears into smiles. Christ Jesus knew the joy of service.

It is a law of man's nature that happiness does not come by seeking it. The very effort to obtain joy defeats its own end. But God in His wisdom hath ordained that by forgetting self and seeking to bring joy to others, shall true happiness come. It is the grain of corn, that falls into the ground and dies, that lives again and yields a hundred-fold. And just so it is the life given in self-sacrifice that results in the love and joy of our Heavenly Father. To such a life He gives "to drink of the river of His pleasures." It is said of the saints in glory "that theirs is the fulness of joy." And it is also said, "that they serve God day and night in His temple." Theirs is the joy of service, for we know that it is to those who have been faithful in doing that the plaudit shall be spoken, "Enter thou into the joy of thy Lord."

When Sir Philip Sydney, as he lay on the battlefield, handed the cup of cold water, for which he longed with a dying thirst, to the wounded soldier by his side,

saying, "His need is greater than mine," he doubtless felt keenly the physical pain and torture, but greater than that must have been the peace and joy that came to him because of his noble need. When Alexander the Great threw on the ground the cup of water which had been brought to him in the desert, lest the sight of his pleasure should aggravate the sufferings of his men, he doubtless learned that joy is a jewel of the heart, and apart from selfishness. John Howard brought hope to the imprisoned, and Florence Nightingale sang joy to the hearts of the suffering, and in so doing they doubtless brought to their own hearts a deep and abiding happiness, because they knew they were doing the will of our Father, Who is in Heaven. To the follower of Jesus Christ there can be no greater joy here upon earth than the delight of pleasing Him Who came not to be ministered unto, but to minister.

The fact that a truly happy life is the fruit of sacrifice is one that has stamped itself upon the thinkers of the race, and has found expression in fitting form. The great master of letters, Lowell, has given to us a beautiful illustration of the thought in his vision of Sir Launfal and the Holy Grail. The knight rode forth on his arduous quest a proud, self-important man. He experienced many years of adversity and severe lessons in self-denial, but started homeward without the object of his search. As he returned chastened in spirit, and ready to give himself for others, he met a leper, who was Christ in disguise, and shared with Him his only crust of bread, and then from the lips of the Master he heard these words:

"The Holy Supper is kept indeed,
In whatso we share with another's need;
Not what we give, but what we share,
For the gift without the giver is bare:
Who gives himself with his alms,

Feeds three, himself, his hungering neighbor and Me."

But not only in fable, but also in fact, do we find the proof of what is the secret of a happy life. On the western shore of our vast continent is a great city, whose name is a perpetual memorial of one who lived a life of service. He found his world, the world of the thirteenth century, sunken in misery and sin, because men had not yet learned to fulfill the royal law of Christ—to love one's neighbor as one's self. He gave his life to helping others, and sent forth his disciples to feed the hungry and to care for the sick and afflicted; and, despite all the privations to which he subjected himself for the sake of others, it is recorded of Francis of Assisi, "that he was the happiest man of all his time." He knew that he was doing the will of the Master. He knew the joy of service.

But to him who devotes his life to serving others, there comes still another joy—one that links the soul to Christ, and that is the joy of being used by Him as an instrument in the salvation of souls.

It is the joy in which Paul delighted when he wrote to the Thessalonians, "For what is our hope or joy or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ?" It has been said that in those thrilling words, "Paul reaches forth his hand and grasps the royal diadem. No chaplet worn by a Roman conqueror in the hour of his greatest triumph, equalled the crown that Paul saw flashing before his eyes. It was a crown blazing with stars, every star an immortal soul, plucked from the darkness of sin into the glory of the children of God." Sixteen hundred years after Paul, John Bunyan gave utterance to these words: "My heart has been so wrapt up in this work that I accounted myself more honored of God than if He

had made me emperor of all the world." And about the same time the saintly Rutherford said, "O how rich were I if I could obtain of my Lord the salvation of you all. Then heaven would be two heavens to me." He that converteth a sinner from the error of his ways doth save a soul from death, and they that be wise shall shine as the brightness of the firmament.

But he that ministers to others after the example of Christ hath not only joy in his service; he has also a reward as the result of his service. So let us consider in the third place

THE REWARD OF SERVICE.

There is a lesson for us and for all men of the deepest solemnity in the fate that befell the two apostles who were so desirous of receiving the greatest honors from our Lord. Jesus answered their prayers, but it was not in the way they had expected or planned. For one of them, James, was the first of the twelve to give up his life for the Master, being put to death by the sword at the command of the cruel Herod. And the other, John, the beloved, was banished to the Isle of Patmos, there to spend his declining years. And thus they were honored indeed, for hath not Christ Himself said that "He that loveth his life shall lose it, and he that hateth his life in this world shall keep it unto life eternal"? Unto life eternal? Yes, that is the reward of those who serve. To be forever with the Lord, to abide with Him through all eternity, to dwell in the most intimate fellowship with Him as members of His bride the Church.

"Thy feet at last shall stand on jasper floors,
Thy heart at last shall seem a thousand hearts,
Each myriad heart with countless raptures blest,

Whilst thou shalt sit with princes and
with kings,
Rich in the jewel of a ransomed soul."

And more than that, we know that those who have spent their lives in serving others shall be especially honored of the Master. He has said that He shall render to every man according to his works; that those who honor Him, He will honor, and that he who gives even a cup of cold water to a disciple in His name, shall not lose his reward.

One who has served as did Peter or Paul, shall receive his due recompense from the Master of us all. Among the sons of uninspired men, few have been given as sublime a conception of the reward of the faithful as he who wrote the "Pilgrim's Progress." Bunyan, in describing the destiny of the redeemed and the glory that awaits them, says, "There is an endless kingdom to be inhabited, and everlasting life to be given us, that we may inhabit that kingdom forever. And there are crowns of glory awaiting us, and garments that will make us shine as the sun in the firmament of heaven. There we shall be with Seraphim and Cherubim, creatures that will dazzle our eyes to look upon. There we shall meet with thousands and tens of thousands that have gone before us to that place, every one walking in the sight of God, and standing in His presence with acceptance forever. There we shall see the elders with their golden crowns; there we shall see holy virgins with their golden harps; there we shall see men that by the world were cut in pieces, burnt in flames, eaten of beasts, drowned in the seas, for the love they bore the Lord of the place, all well and clothed with immortality as with a garment."

But sublime as the vision of a Bunyan may be, there is an account of the glory of the redeemed which far transcends his,

because it is inspired by God Himself. Let us read the words of His Book, as it sets before us the reward of service, and gives a glimpse of the eternity of bliss when God's servants are welcomed home. "The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose. And a highway shall be there, and a way, and it shall be called the Way of Holiness. The redeemed of the Lord shall walk there. They shall come from the East and from the West, and from the North and from the South, and shall sit down in the Kingdom of God. And they shall enter in through the gates into the city, that city which hath no need of the sun, neither of the moon to shine in it, for the glory of God did lighten it, and the Lamb is the Light thereof."

"After this, I beheld, and, lo, a great multitude which no man could number, of all nations and peoples and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands. These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. Therefore are they before the Throne of God, and serve Him day and night in His temple. - - - And God shall wipe away all tears from their eyes."

G. W. BENN.

Cambridge, Mass.

PERSECUTION IN CHINA.

Some people in the home lands, either from prejudice or from faulty information, speak disparagingly of the Christianity of the Chinese. All kinds of things are said about their faults and failings.

Many of these things are true. It could hardly be expected that a people who have been brought up for ages in the darkest of

superstition and in a land where Satan has apparently had full sway should in a few years lay aside all their shortcomings.

It would, however, be extremely hard for China's critics to put their fingers upon a fault in Chinese Christianity which cannot be duplicated among the so-called Christians of the home lands, where there is no excuse for these faults.

To those who honestly weigh the worth of the Chinese Christian under trial it would be of interest to know something of what it costs, in many cases, to be a Christian in China. To the missionary, who is continually brought into contact with these persecutions, these things come to be looked upon as something to be expected in every community where the Church is in a healthy condition.

A few years ago, in a village on the Hok-chiang district, several families were won from their worship of the idols.

Their neighbors paid very little attention to their profession of the Christian religion until it came time for the regular collections of the idol money. Of course, the members of our Church refused to pay the money.

They were threatened with all sorts of dire things, and were worried in every way possible—their fields were interfered with, they were in constant fear of bodily harm, which was openly threatened. The persecutors in this case are several brothers, who have positions in the yamen of the Hok-chiang magistrate, who, though magistrate, greatly fears his constables.

Last July, the wife of one of these men died of the plague. These men immediately saw an opportunity to persecute these Christians, who had refused to pay their idol money. The coffin containing the plague-stricken body of this woman was taken into the house of one of these Christians by these yamen runners and left there.

Since these men wore their official dress at the time, it was impossible for the Christian to remove this dead body. There was nothing for him and his neighbors, who are also Christians, to do but to leave all and move out, or die with the plague. They moved out.

Several of the men of the family were arrested for the murder of this woman. This, of course, necessitated an examination of the body of the dead by the magistrate. This examination was made and he returned a verdict that the woman died of the plague, and so reported to the authorities at Foochow, a copy of which report is now in my possession.

On several occasions this magistrate has said that it was a plain case of persecution by these runners of his yamen, still these Christians are in prison and so weighted with chains that they can scarcely walk across their filthy cells.

A little over a month ago, the magistrate wrote a letter saying that these men were not guilty of murder, and asking that the other man come in to settle the case. This was complied with. As soon as he entered the city he was seized and thrust into prison with the others.

The matter was presented to the magistrate, and his reply was that a great mistake had been committed in arresting this man; but that as his runners had arrested him and charged him with the murder of this woman, whom he had already adjudged to have died with the plague, he was afraid to release him.

These runners from the yamen, on the other hand, came to the Christians and offered, for \$200, to release all the men. In order to relieve their sufferings their friends agreed.

The wife of one of them, in the hopes

of having her husband with the family at the China New Year's festival, sold her home and fields and all she had to raise her part of the money. A part of the money was paid as earnest money, when the yamen runners raised the price, retaining what they had already received. As a result, this wife was so beside herself with grief that she committed suicide.

The men are still rotting in a Chinese prison and are still true to their faith. Alas, how little America knows of what it costs to be a Christian in China.—*Ernest B. Coldwell, in Foochow Bulletin.*

THE BIBLE AS SEED.

The Rev. Mr. Preston, of the Southern Presbyterian Mission in Korea, describes an event of no little importance to the Mission, since the seed is bringing increase. In March, 1904, a young Korean, a political offender, was banished for life to a distant island of the empire. Just as he was leaving Seoul, a Christian friend presented him with a Chinese Bible and a hymn book, urging him to read it and learn of Jesus Christ, who alone could write hope over his dismal future. This young exile, of noble family, keen intellect, and splendid western education, began to read his Bible. In 1905 Mr. Preston found him as earnest and intelligent a believer as he ever met. Some months later the missionary again visited the island and baptized this exile. The young man had told those around him of the treasure which he had found, and seven of them were received by Mr. Preston as catechumens. That one Bible interpreted to the young man by the Holy Spirit was the seed from which sprang this fruit.—*Story of the American Bible Society.*



I am glad to think I am not bound to make the world go right, but only to discover and to do with cheerful heart the work that God appoints.—*Jean Ingelow.*

EDITORIAL NOTES.

The New York Presbytery will meet on Tuesday, Oct. 27, 1908, in the Second Reformed Presbyterian Church, Boston, Mass.



The young people of the Church and missionary societies are again reminded that the Board of Foreign Missions has recommended for use in mission study classes this winter:

The Unfinished Task. By James L. Barton, D.D. Paper, 35 cents; cloth, 50 cents, including postage or expressage.

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No response has been received to the call of the Foreign Mission Board for two more laborers. The interests of the school work in Northern Syria demand another missionary teacher, and there should be another minister in Cyprus. These fields have pressing claims on the prayerful attention of the Reformed Presbyterian Church. Who will go, and when can you be ready?



Rev. J. K. Robb and Dr. J. M. Wright, who have been in this country for a few months of needed rest, expect to leave for China, with their families, on Saturday, Nov. 7, 1908. They will sail by the SS. Monteaule from Vancouver to Hong Kong. In their company will be Miss Jennie Dean, who was appointed in the spring to take charge of the girls' school at Tak Hing Chau. Her testimonials

were of the highest order. One school superintendent, who had been acquainted with her work for over eleven years, described her as "a good student, with the self-possession and control so desirable in a person who is selected as a teacher of our youth." Another who had known her officially for at least three years at La



MISS JENNIE DEAN.

Junta, Colo., spoke of her as having "the character, culture, and refinement that should go with a woman occupying that position;" - - - "a teacher of rare ability, and with womanly tact in handling her work and her community." And an elder of the congregation of which she is a member, commended her as "an earnest, consistent Christian, and very much attached to the principles of our Covenanter Church."

The prayers of the Church will follow these devoted missionaries to the field.



Since the acknowledgments made in March, OLIVE TREES has received the following contributions toward the salary of pastors' missionary for 1908:

Rev. B. M. Sharp, McKeesport, Pa. \$20.00
Rev. J. B. Gilmore, York, N. Y. . . . 30.00



Since last report, published February, 1908, OLIVE TREES has forwarded to Rev. Frank H. L. Paton, B.D., son and rep-

resentative of the late Dr. John G. Paton, the following contributions to the work in the New Hebrides:

Bible Class of Rev. J. W. F. Carlisle, Newburgh, N. Y. \$18.00
T. B. Jackson, Paw Paw, Mich. . . . 35.00
Wm. R. Moody, E. Northfield, Mass. 19.00
M. W. Walkinshaw, Blanchard, Pa. 1.00
Missionary Society of Middle Stewiacke, N. S., through E. L. Johnston, of New York. 30.00
F. B. Wilson, Everett, Wash. 30.00



How often we take a merely negative view of Jesus' sinlessness—a view that may be pretty well pictured by that waxen flower that they tell us grows in the depths of the coal mine, with so perfectly glazed a surface that no dust can adhere to it, and that even in the depths of the coal mine keeps its indefectible whiteness. A pitiful figure of Christ's sinlessness! He is no waxen flower with a glazed surface, but an oak, that stood square to every wind that blew. He sounded all the depths and explored all the heights of temptation, and He was "made perfect through suffering." We have a "heroic" Christ; so that for my part I never like to speak of His mere sinlessness, but rather of His perfect holiness, which includes and surpasses the other conception as the idea of a perfect apple tree includes and surpasses the mere idea that there are no bad apples on it.—*H. E. Fosdick.*



An old paper tells the story of a man who was washing the large plate-glass in a show window. There was one soiled spot which defied all efforts to remove it. After hard rubbing at it, using much soap and water, and failing to remove it, he found out the trouble. "It's on the inside," he called out to some one in the store. Many are trying to cleanse the soul from its stains. They wash it with the tears of sorrow; they scrub it with the soap of good resolves; they rub it with the chamois of morality; but still the consciousness of it is not removed. The trouble is, "it's on the inside."—*Harry N. Crawford.*



We must never lose faith in prayer. We must never abandon prayer. A church can get on for a considerable time without singing, and can go on indefinitely with indifferent singing. A church may do well with poor preaching, and even without preaching of any kind. But a church without prayer is no church at all. We might as well expect a man to live without breathing as to expect a church to live without praying.—*The Lutheran.*



When you have prayed, look upon yourselves as thereby engaged and encouraged, both to serve God and to trust in Him; that the comfort and benefit of your morning devotions may not be as the morning cloud which passes away, but as the morning light which shines more and more.—*Matthew Henry.*

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